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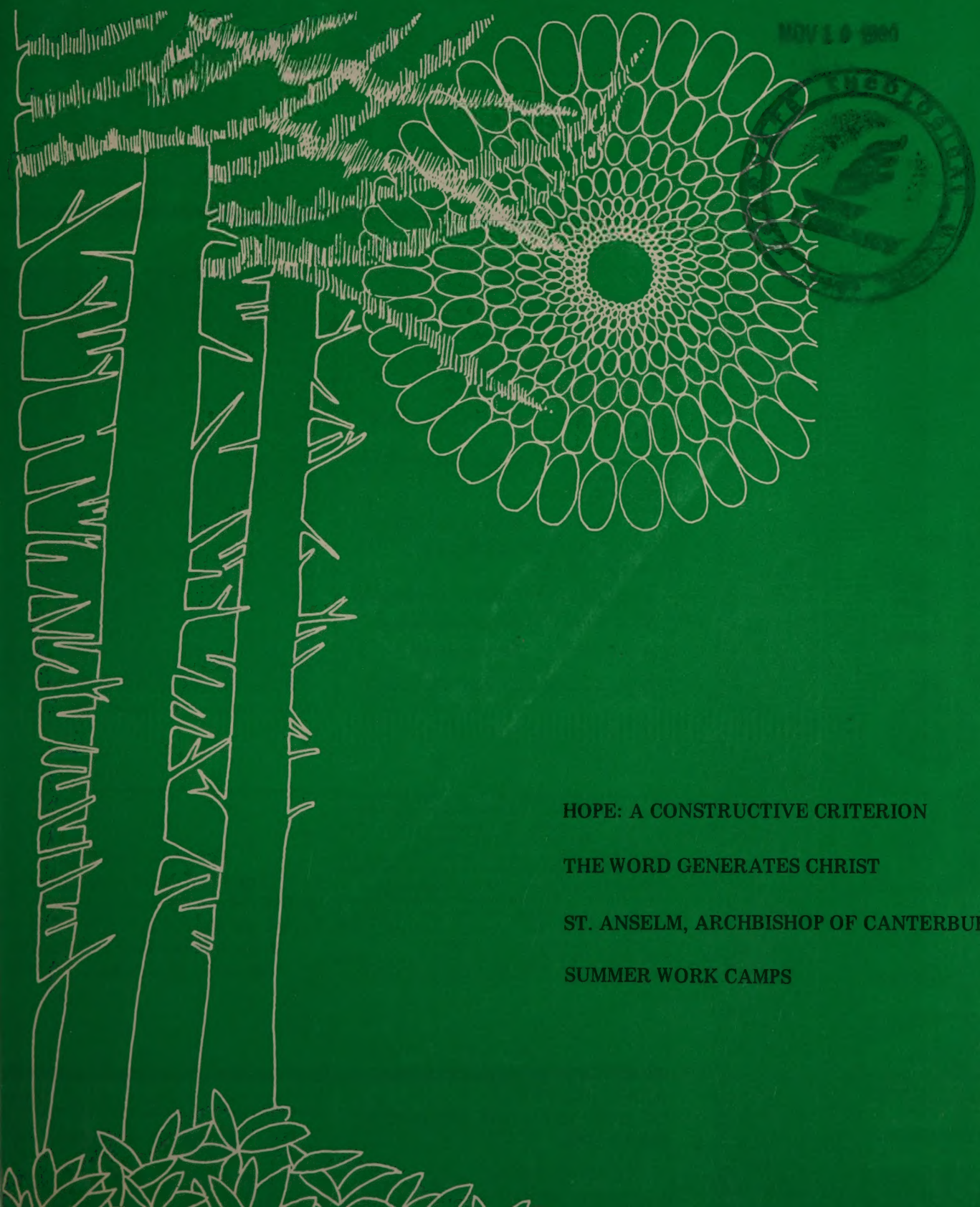

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HOPE: A CONSTRUCTIVE CRITERION

THE WORD GENERATES CHRIST

ST. ANSELM, ARCHBISHOP OF CANTERBURY

SUMMER WORK CAMPS

11 1980 VOLUME 19 NOVEMBER

livingCity

Courtesy of the United Nations

2 *MESSAGE OF POPE JOHN PAUL II to the Eleventh Special Session of the United Nations General Assembly. Here we see Secretary-General Kurt Waldheim meeting with Bernardin Cardinal Gantin, who read the Holy Father's message to the General Assembly.*

7 *THE WORD GENERATES CHRIST an excerpt taken from the book, "Th Word of Life," by Chiara Lubich. "Th Word of God is not like other word Not only does the word tell us some thing, but it also has the power o bringing about what it says."*


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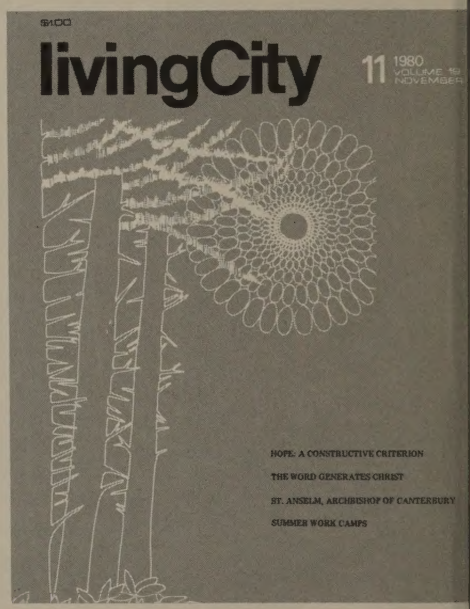


*Drawing on cover by Russell Campitelli*

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4 *HELENA AND LARRY: an engaged couple share their experience of how they built a relationship that is pure and deep, overcoming the difficulties of their different backgrounds.*

16 *ST. ANSELM, ARCHBISHOP OF CANTERBURY: Anselm is considered to be the first true Christian philosopher of the Middle Ages. One of his earliest books, the Monologion, has been described as one of the most beautiful books ever written about God.*

22 *SUMMER WORK CAMPS: Two thousand young people lived this experience, which was promoted by the Gen Movement as a part of their program known as "Operation Africa."*

# CONTENTS


| | | |
|---|---|---|
| *Pope John Paul II* | To the United Nations:<br>HOPE: THE CONSTRUCTIVE CRITERION IN THE STRATEGY OF DEVELOPMENT | 2 |
| *Chiara Lubich* | THE WORD GENERATES CHRIST | 7 |
| | THE WORD OF LIFE | 10 |
| | EXPERIENCES | 11 |
| *Helena and Larry* | Family Life:<br>HELENA AND LARRY – WITH A PURE HEART | 14 |
| *Richard Roselli* | Profiles:<br>ST. ANSELM, ARCHBISHOP OF CANTERBURY | 16 |
| *Pasquale Lubrano* | SUMMER WORK CAMPS – RAGS AND HUMAN RELATIONS | 22 |
| | OTHER DEPARTMENTS: | |
| | IMAGES FOR WORDS | 21 |
| | THE YOUNG AND THE GOSPEL | 26 |



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# HOPE: THE CONSTRUCTIVE CRITERION IN THE STRATEGY OF DEVELOPMENT

Courtesy of the United Nations

*Bernardin Cardinal Gantin is the President of the Pontifical Commission, "Justice and Peace." Here we see him reading the Message of Pope John Paul II to the General Assembly at the United Nations in New York.*

*On August 25th, at the opening of the Eleventh Special Session of the General Assembly of the United Nations, dedicated to the new strategy in development, His Eminence Cardinal Bernardin Gantin read the Holy Father's Message which was addressed to the President of the Assembly, Mr. Salim Ahmed Salim.*

**To His Excellency Mr. Salim Ahmed Salim President of the General Assembly of the United Nations Organization**

The importance of this Special Session and of the content of its work prompts me to send to this distinguished Assembly some thoughts and reflections on a subject which has been a constant concern of the Holy See, especially during the past two decades. The Holy See intends moreover by this message to pledge its continued interest in this area. The work of preparation for this Session has been long and involved. It has absorbed the energies and the resources of the major organs of the United Nations Organization, and has been the focus of much work and of great expectations on the part of peoples around the world. The Holy See has followed all this work closely and with an earnest desire to be of service.

Whatever may have been the gains or shortcomings of past efforts, this Special Session should be seen as a new opportunity to set a course which will benefit all peoples and nations. It deserves to be a new opportunity because of the work that has been put into it, but even more because of the needs and just aspirations of so many people who rightfully continue to look for a better and more humane future for themselves and their children.

### Avoid sterile checkmates

To be a new opportunity,this Session of the United Nations Organization must not become submerged in the past. Rather it should be an occasion for everyone to learn from the past and to make new strides forward, being aware of what may have hindered progress in the past, so that sterile checkmates may be avoided in the future. This work cannot afford to be caught by old polarities. It must transcend them. It cannot be the captive of stale ideologies, it must instead bypass them. If the participants in this gathering are of one mind in the desire to look afresh at common problems, then already the atmosphere has been created that will make this one of the most productive Sessions that the United Nations system has seen.

### Role of the Church

In these discussions the Catholic Church has her own role to play. She does not seek to speak out on merely economic or technological questions. She does not attempt to give concrete solutions to the complex realities which are not her proper responsibility. This does not mean that the Church is unaware of the complexities of the problems before this Assembly. Nor is she unknowledgeable about the substance and the content of the issues that must be confronted here by the experts from various parts of the world. But the Church speaks here first of all to give witness to her concerns for everything that touches the human condition. Many of you know already that the Holy See has taken part in various ways in most of the preparatory work for this Special Session, as well as participating in the work of the various organizations whose own concerns figure largely in this Assembly.

While the Holy See rightly leaves the purely technological and economic matters to those whose proper responsibilities they are, it continues to be present at these meetings in order to add its voice within the discussions themselves. It does so in order to offer a vision of the human person and society. It does so in order to propose some helpful criteria to ensure that human values, values of the spirit, values of peoples and cultures, are not inadvertently made subservient to some lesser goal of merely economic or material gain that ultimately would prove unworthy of the very person and the very society all of us seek to foster.

### Peace — a driving force

As has been recognized, ever greater importance is now attributed to non-economic considerations in forming new structures of international relations. In this regard, religious and ethnic factors, education and public opinion play a great part. Peace itself becomes a driving force of so many parts of the global community — that peace which is irreconcilable with military or economic wars.

Such a perspective does indeed lie before us at this Special Session. And if I speak to you out of my Christian inheritance and use a vocabulary that is proper to those of us who follow the one whom we call the Prince of Peace, this is done with the conviction that the words I speak can be readily understood by men and women of good will everywhere and be of benefit to them.

### Transcend ideologies

My first major point is an appeal to all of you here, to all peoples everywhere. It is an appeal to go beyond any static positions that belong to a particular ideology. Let every system and each functioning part of a system look to what in fact it can do, to ask what in fact it can contribute, to see how in fact it can advance the real goals of human living, regardless of whatever positions the stale arguments of ideological bias may wish to impose artificially — positions and biases which may hinder rather than promote real progress and fraternal collaboration.

There is no question but that this great Assembly has men and women of different, even opposed, systems and ideologies. We cannot, however, afford to let the limitations of ideological biases obstruct our concern for man — man in the concrete, the whole man, every man (cf. *Redemptor Hominis*, 13). Therefore we cannot let outdated conflicts control us in such a way that we cannot respond to the real needs of peoples everywhere.

### Hope: a criterion

In the place of ideological stalemates that have perhaps prevailed in the past, I would like to suggest a criterion that is an attitude and guiding principle which measures each and every concrete decision that all of you, member States, of this Assembly will make: it is *hope*, a solid, realistic, hope for every man, woman and child, and for society itself.

This hope is not a wish. It is not a vague sentiment. It is a category born of our experience of history and nourished by our common desires for the future. As such, this hope accepts history as the place of its own operation and declares quite openly and quite realistically that the future is a history to be made, to be made by us with the help of Almighty God. It is a future to be built by united efforts to secure the common good through mutual cooperation and collaboration. This hope is, then, the guiding criterion that tells us that, if there is a history to be made and if we are responsible for the common good now and in the future, we must together work out and put into practice the modifications that are necessary now so that the future we yearn for will correspond to the hope we share for all individuals, peoples and nations on this earth.

### Share science and culture

Viewing this attitude of hope as our common outlook and as a guiding principle in the actions of this Assembly, permit me to point out a few of the items that deserve serious consideration at this Session and beyond. The issues I speak of are not the only ones of great importance. They are, however, some of the more urgent concerns that have already been discussed at various UN meetings; and they demand our attention both by reason of the work already devoted to them, and by reason of the urgency of the current world condition.

There is a paramount need for a *greater and more equitable sharing of resources*. This includes the transfer of science and technology, which was the subject of the UN meeting in Vienna last year. It means a technology that is appropriate to the needs and best interests of the people and nations involved. But it means much more than just material sharing. There is an urgent need for a sharing of the resources of the mind and the spirit, of scientific knowledge and cultural and artistic expression. Such a sharing is not one-way. It is mutual and multilateral, and it implies that the cultural, ethical and religious values of peoples must always be respected by the parties involved in this sharing. It implies mutual openness to learn from one another and to share with one another.

In this sharing, there is no question that technological development and economic growth will involve some change in the social and cultural patterns of a people. To a certain extent this is inevitable and must be faced realistically for the sake of the growth of a people. But if we are honest when we say that man is not just *homo economicus*, then all of us must take care to see that any harmful change wherein positive values are sacrificed is minimized and that ethico-moral, cultural and religious values are placed ahead of the merely economic indicators of growth.

"THERE IS A PARAMOUNT NEED FOR A GREATER AND MORE EQUITABLE SHARING OF RESOURCES."

In this sharing, finally, it is good to recognize and to support the many new ways of cooperation among peoples and nations. Not only is there sharing between one group and another; developing nations are also learning to share among themselves, and regional groups are aiding one another to help find the best means to further their mutual interests.

You member States of this Assembly cannot rest content with lofty perspectives or ethical ideals alone. You have the responsibility to negotiate together in good faith and mutual respect. The negotiations you carry out should be as all-inclusive as possible, taking into account the advantages to be had from the most complete and far-reaching agreement possible on all the items before you for negotiation. This kind of enlightened realism will do much to construct the necessary modifications for our common future built on our common hope.

My predecessor Paul VI called on the developed nations to contribute 1% of their Gross National Product (GNP) to the cause of development. The figure that is actually set aside today for this purpose seems very much lower. I recognize that inflation is a worldwide problem affecting the industrialized as well as the developing countries. However, the Holy See wishes to reiterate the appeal of Paul VI that 1% of the GNP is not an unrealistic goal. The contribution of this percentage would greatly aid the Common Fund agreed to through the UNCTAD negotiations as well as a possible World Development Fund.

For initiatives of this kind to be effective, there must be a renewed effort on the part of all nations, developed and developing, to end all waste, whether material or human.

On the material level the questions of the environment carried on by UNEP and other agencies deserve renewed study and action. The whole problem of energy might well be seen in this context so that the most effective and appropriate energy resources are made available without unnecessary waste and exploitation of materials.

On the human level, many UN conferences have highlighted concern for children, for women, for

the handicapped, for so many categories and peoples whose resources are being exploited or not used to their good and the good of society. Once again the commitment to various aspects of human development for the common good can rekindle hope for people, giving them the prospect of a fuller and more fruitful existence.

Finally I would be untrue to my charge if I did not call attention to the poor and to those on the margin of society throughout the world. There are countries rich in cultural and other spiritual and human resources, but which are among the poorest economically and among those who are suffering most from the current situation. We all know the staggering statistics about the real horror of famine that afflicts so many around the globe. Suffering peoples in various regions cry out to us to give them relief now so that they can survive.

Can all of us who have so much, at least commit ourselves to giving new hope to these poor of the world by realizing a pledge first to relieve their plight and then to provide for their most basic needs, such as food, water, health and shelter. To relieve the immediate suffering and to provide those elements that will help people become more self-reliant would be a sure indication that we are contributing to the hope that this earth and its peoples need.

## Go beyond self-interest

In so many of these matters, what will be needed is the political will that goes beyond immediate self-interest. Such a political will has in the past led to great achievements such as the Universal Declaration of Human Rights. Such a will must be constantly guided by criteria that exalt the human and social, the ethical and cultural, the moral and spiritual over the solely economic and technological.

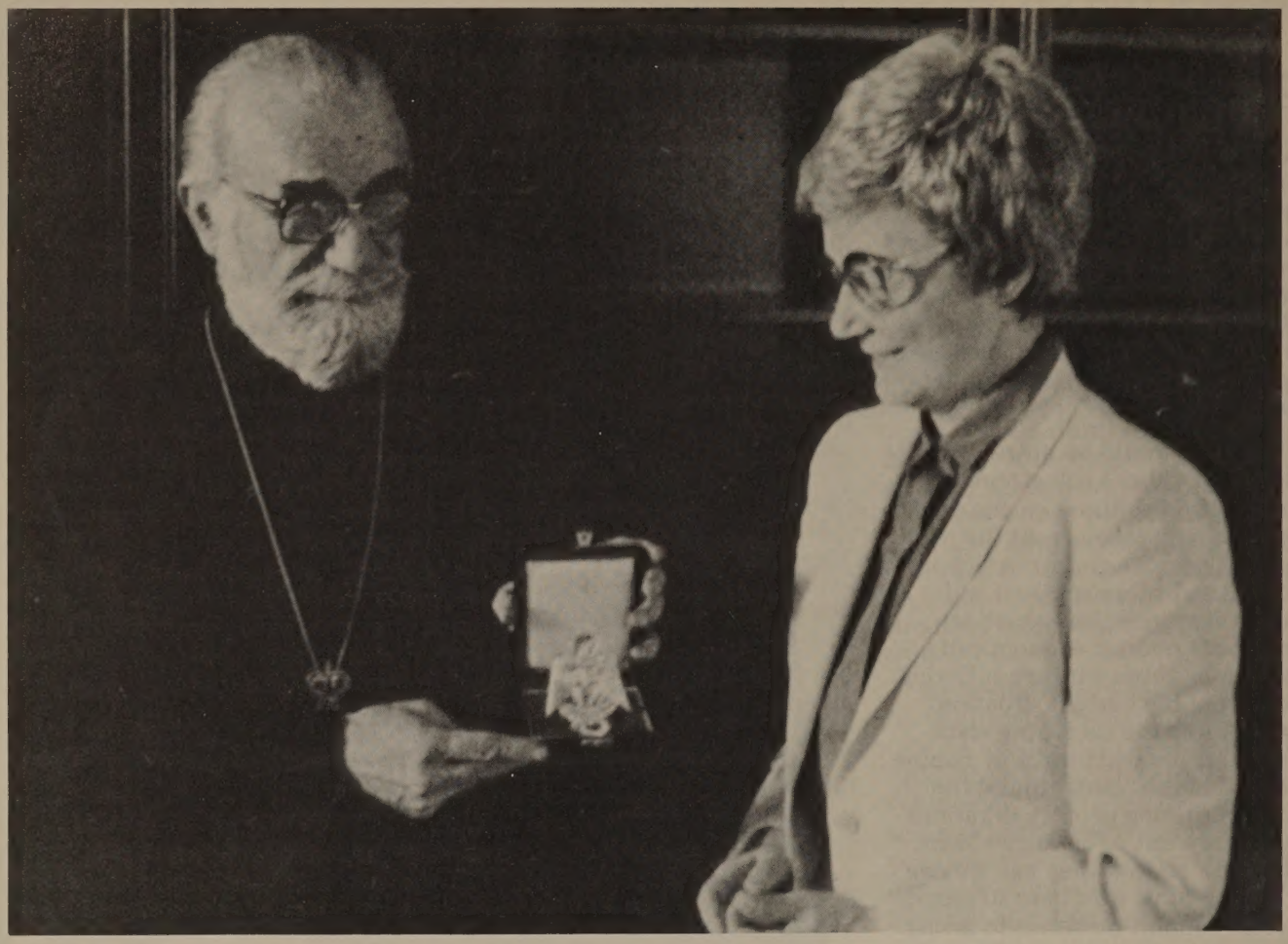
Such a will needs to be developed not only among world leaders but among all peoples at every level of life. Many issues can be solved only on the global level, and you at this Assembly have these tasks before you. But many can and ought to be brought to fruitful agreement on the continental or regional or other intermediate level. The need for global solutions to many problems should not blind us to the possibilities of resolving problems and building a better future on less than all-encompassing levels of life. In fact, applying the notion of subsidiarity, we can see that there are many groups and peoples who can solve their own problems better at a local or intermediate level, and that such action moreover gives them a direct sense of participation in their own destinies. This is a positive advance and one to which we all should be sensitive.

Courtesy of the United Nations

*The Message of the Holy Father to this Special Session of the General Assembly of the United Nations was clear and to the point. In the end he referred to his pastoral visits also in North and South America, repeating his call for the need for a conversion of hearts.*

## Conversion of hearts

In my pastoral visits in Europe, in North and South America and in Africa, I have spoken often and in varying ways of the need for the conversion of hearts. I have stressed the need for each one of us to be converted, to see in the other person a brother or a sister united by the bond of a common humanity under God. My predecessor Paul VI in his Encyclical *Populorum Progressio*, a document which remains one of the enduring and valid contributions to the work of development, said: "There can be no progress towards the complete development of man without the simultaneous development of all humanity in a spirit of solidarity . . . 'Man



METROPOLITAN MELITON AND CHIARA LUBICH

Metropolitan Meliton of Calcedonia headed a delegation from the Ecumenical Patriarchate of Constantinople, which visited Pope John Paul II on June 28th. On the occasion of this visit, Metropolitan Meliton met with Chiara Lubich. In the past years, she has had an ongoing and always deeper contact with this Patriarchate, in the spirit of "spiritual ecumenism," characteristic of the Focolare Movement. It is an ecumenism based on life.

Speaking of the theological dialogue which has begun at Patmos between representatives of the Orthodox Churches and the Roman Catholic Church, Meliton said, "We have begun by looking at what unites us, in order to later see the rest from within."

In the picture, we see that at the end of this meeting, the Metropolitan gave Chiara a souvenir of that meeting in Patmos. It was the figure of an eagle with its wings spread open, the symbol of St. John the Evangelist. This meeting served to deepen the already cordial relationship between the foundress of of the Focolare Movement and the Patriarchate of Constantinople, a relationship which goes back to the time of Patriarch Athenagoras.

*(continued from previous page)*

must meet man, nation must meet nation, as brothers and sisters, as children of God. In this mutual understanding and friendship, in this sacred communion, we must also begin to work together to build the common future of the human race'." (*Populorum Progressio, 43).*

May I complete this message to you today by recalling these words and this perspective to your reflection. May I ask that as you seek a change in the structures that will better serve the common good in justice and equity, you will not forget the education and inspiration of your peoples that will help bring about the conversion of hearts. Only through the conversion of hearts can brothers and sisters "build the common future of the human race," and construct the great and lasting edifice of peace. And it is to this peace — the new name of which aptly remains "development" (cf. *Populorum Progressio,* 87) — that all the efforts of this Special Session must be directed. With God's help may it be so!

POPE JOHN PAUL II
VATICAN CITY
22 AUGUST 1980

# the word generates Christ

by CHIARA LUBICH

*The following excerpt was taken from the book by Chiara Lubich, "The Word of Life," published by New City Press, in 1975.*

Now we may ask ourselves: how were we able to penetrate the Word of God, to grasp it so deeply that we saw it in a new way charged with a vital and revolutionary force?

We can now say that it certainly was because of a special grace, a grace which taught us how to have Christ among us and to live deeply in his presence.

This is what the Lord did: using his own method of teaching, he pointed out to us first of all some "words" which may seem easier. However, he had a very precise reason for choosing such words. In general, these words referred to love: "Love your neighbor as yourself," "Love ane another," "Love your enemy," "Love . . . " — always love.

It was later that we understood the reason for this choice: those who love obtain the light, because the fruit of loving is interior illumination.

And even more, the love that God places in the soul is supernatural; we participate in God's own love, and therefore it is reciprocal love by its very nature. Through this mutual love the Lord slowly accustomed us to experience his presence among us. And this presence of his, influenced our understanding of his Word. He was the Teacher who showed us how to understand his words. In other words, the kind of explanation we received was not by a teacher of theology but rather by Christ himself.

St. Anselm says, "It is one thing to be fluent in speech and even eloquent; it is another thing to enter the veins and the marrow of heavenly words and to contemplate with pure heart the heavenly mysteries. No human teaching, no worldly learning will achieve this. It can be given only by the purity of one's mind and the teaching of the Holy Spirit."[1]

And the presence of Jesus in our midst brings his Spirit.

## That all may be one

We also remember that one of the first pages of the Gospel which we read was the priestly prayer of Jesus at the Last Supper. It was an event of great importance. The memory is still vivid in our minds of how, as we went from one word to the next, each one seemed more full of light. Now we understand that it was as if someone were telling us: "Look, you must learn many things in school, but the summary of all is this: sanctify them in the truth . . . that all may be one . . . you will have the fullness of joy . . . and you will be one as I am one with the Father, etc." Thus the priestly prayer of Jesus seemed to us to be the synthesis of the Gospel. And we understood it with a clarity that could only be attributed to a special grace. Once we had penetrated those words as far as God wanted us to, it became easier for us to understand the rest of the Gospel.

In fact, we often give this example: Imagine a large field on which all the words of the Gospel are written; and at the end of the field imagine the priestly prayer of Jesus which synthesizes them all. By this prayer the Lord taught us the unity by which all the evangelical truths are linked together. It was as if he perforated the ground to help us penetrate and understand the rest of the Gospel from the inside by grasping each word at its root, in its truest sense.

## Identical effects

After five or six years of living many different words of the Gospel, it became clear to us that they were all similar. There was something that they all had in common. I would say that one had as much value as any other because the effects that were brought about by any of these words in the person who lived them, were identical to the effects produced by any of the others. For example, if we had to live the word: "He who hears you, hears me" (Lk.10:16), we did not wait to put it into practice until we came across some bishop or superior. Rather we tried to live it every moment of the day by obeying what we had been taught by the priests in catechism, and what we had learned directly from God and then submitted to the Church. In this way, to live this word was equivalent to living all the other words, like those which tell us to do the will of God, or to love God, or to love our neighbor. Everything, therefore, became simplified.

## A book of spiritual nourishment

Having reached this point, it may have seemed superfluous to continue our practice of laying special stress on one word each week. We saw, however, that God works in the souls of people and sometimes sends such great gifts of light that we seemed to have received a deeper understanding of the whole Gospel. And this can be a common experience if people respond to his grace.

For example, under the influence of these graces you discover in the Gospel that the whole life of Jesus is oriented towards the Father, and then you reread the Gospel with new interest and you also reorient your own life in the direction that Jesus did.

Then you may receive graces that permit darkness and obscurity in your soul, which is like hell. You begin to doubt everything. Most of all you doubt the "logic" of the Gospel. You tell yourself — or rather, someone devilish insinuates to you: "if you love you will 'see', and then you will find yourself trapped by the 'system'," — that is, by a supernatural life which, at that point, appears to you as something dangerous that will take away your freedom. Therefore: "Don't move! Don't love, and you will be yourself!" The devil will do everything to keep you from loving. But if you resist and do the exact opposite of what the temptation tells you, a still deeper vision of the Gospel will burst open before the eyes of your soul. And then you rediscover it as the only book of life and you understand that you will never be able to "grasp fully . . . the breadth and length and height and depth" of the word. (Eph.3:18)

### Forming Christ in us

And now let us go on to another point.

The Word of God! The Word of God is not like other words. Not only does the word tell us something, but it also has the power of bringing about what it says.

Since the Word is Christ, it *generates* Christ in our souls and in the souls of others.

If we are Christians, then there is grace in us even before we start to live the word. And with grace we undoubtedly have the light of God and also love, but we are somewhat closed up in a cocoon as a caterpillar. But when we live the Gospel, love radiates light in us and the light makes our love grow: similarly, the pupa in the cocoon starts moving and growing until the butterfly comes out. In the same way, Christ starts to live in us, and then grows more and more . . . so that we are always open to be more filled with him.

This is what our ideal teaches us. This is what the word of God wants to do in us: to form Christ in us now, so that our preparation for the next life may be like the peak of a life that was always lived for those days, for that hour, for the true Life.

*It was as if someone were telling us: "Look, you must learn many things in school, but the summary of all is this: sanctify them in the truth . . . that all may be one . . . you will have the fullness of joy . . . and you will be one as I am with the Father, etc." Thus the priestly prayer of Jesus seemed to us to be the synthesis of the Gospel.*

### The word into action

Popes, saints, the Fathers of the Church . . . many say that the word generates Christ in us.

Paul VI gave a magnificent description of what the word produces and of the way in which it is to be received. He even suggested a method which we use in our Movement. He said: "How does Jesus become present in our souls? The divine thought, the Word, the Son of God made Man, comes through this vehicle: communication with the word. We could assert that the Lord incarnates himself within us when we allow his word to come and live within us.

"When listening to an explanation of the Gospel, all Christians should take special care to choose one key passage as their own. Then, returning home, nourish themselves during the whole of the following week with this nutritious spiritual food: the word of the Lord . . . .

"First of all, therefore, to listen, and then . . . to treasure. . . . But a passive act of acceptance alone is not enough; an active reaction, a reflective act is necessary. One must . . . meditate.

" . . . And there is a third moment. The word must be put into action and guide our lives. It must be applied to our style, our way of living, of judging, of speaking.

" . . . In such a way, Christian life reveals itself as exceedingly attractive."[2]

And the concept that St. Ignatius of Antioch had of the word is splendid. He felt that since we have come

out of the mind of God, we are destined to return there,but as "word of God." When his followers wanted to prevent his martyrdom, he wrote to them: "I would have you think of pleasing God rather than men. If only you will say nothing in my behalf [that is, if you let me go to my martyrdom], I shall be a *word of God.*"[3]

And St. James the Apostle asserts: "He has *generated* us to his own will with a word of truth, so that we would be the first among all his creatures" (Jas.1:18).

### Generating Christ in others

There is another sentence of Jesus in the Gospel that causes us to reflect. When the Apostles came to him and told him that his mother and brothers were waiting for him, Jesus answered: "My mother and my brothers are those who hear the word of God and act upon it" (Lk.8:21). Is there, then, a possibility, acknowledged by Jesus, to be in a certain way "his mother"? Yes, for he said so.

We can generate Christ in souls in the same way that a mother generates, and we can do this precisely through the word.

St. Gregory the Great also explained how we can be mothers of Jesus: "We must know that those who are brothers or sisters of Jesus through faith, become his mothers by means of the word. If, through the word, someone gives birth to love for the Lord in the soul of his neighbor, he virtually *generates the Lord,* because he gives birth to him in the heart of the person who listens to his word, and he becomes mother of the Lord."[4]

In the same way, St. Paul feels very strongly that he has become the father of his followers because he had sown the word in their hearts: "Granted you have ten thousand guardians in Christ but you have only one father. It is I who begot you in Christ Jesus, through my preaching the Gospel" (1 Cor.4:15).

St. Augustine saw the churches as generated by the word of God: "The very Apostles, on whom the Church was founded, following the example of Christ, 'preached the word of truth and generated the Churches'."[5]

Thus, the Church is generated precisely through the announcing of the word.

**To place ourselves**
**in contact**
**with the word of God**
**is, then, to come**
**into**
**vital contact with Christ,**
**to absorb his life. . . .**
**He,**
**who is the Word,**
**communicates himself**
**to our souls.**
**And we are**
**one with him!**
**Christ**
**is born in us.**

The Church, in turn, is a mother who generates souls through the words she gives and through baptism.

We can say the same thing about our Movement. It was generated by the words that Jesus sowed in our hearts, and it, in turn, is a mother for many souls because it generates them: it plants the word in the hearts of men; and the word is not a mere concept but rather "spirit and life" (Jn.6:63).

The word of God, therefore, *generates Christ* in persons, in communities, and in Churches. Because of this, Clement of Alexandria was able to say: " . . . he who obeys the Lord and follows the Scripture which was given to us, is fully transformed into the image of the Master: he comes to live like God in flesh. But this height cannot be reached by those who do not follow God's lead: and he leads through the divinely inspired Scriptures."[6]

### In vital contact with Christ

To place ourselves in contact with the word of God is, then, to come into vital contact with Christ, to absorb his life. For this reason, echoing The Song of Songs: "Let him kiss me with the kisses of his mouth!" (Sg.1:1), we too can assert: every time that we live the word of Jesus, it is as if we were giving a kiss on his mouth — that mouth that says only words of life. He who is the Word *communicates himself* to our souls. And we are one with him! Christ is born in us.

St. Gregory of Nyssa expresses the same idea: "The mouth of the Spouse is a fountain that gives forth the words of eternal life. . . . It is necessary, then, that those who want to get a drink from the fountain put their mouths next to the water. Now, the fountain is the Lord, who said: 'If anyone thirsts, let him come to me; let him drink' (Jn.7:37), and it is because of this that the soul wants to place its mouth next to the mouth from which life springs, saying: 'Let him kiss me with kisses of his mouth' (Sg.1:1); and the one who has this fountain for everyone and who wants everyone to be saved, does not allow anyone of those who are saved to be left without this kiss, a kiss which becomes the purification from any stain whatsoever."[7]

After all we have said about the word of life, we can draw only one conclusion:

How much longer will we live? Let us live the word in the present moment, each time more and more intensely, so that for the world and for the glory of Christ, we too may be "God in flesh." ●

*1) St. Anselm, Tractatus Asceticus, c.5; PL 158: 1033C.*
*2) From a talk of Pope Paul VI to the parishioners of St. Eusebius, Rome on February 26, 1967.*
*3) St. Ignatius of Antioch, Letter to the Romans, from Fathers of the Church, vol. I, trans. Gerald G. Walsh, S.J. (New York, 1946), p. 108.*
*4) St. Gregory the Great, Homiliae in Evangelium III, 2; PL 76: 1086D. (Quoted by Venerable Bede, In Marci Evangelium Expositio I, 3; PL 92: 166B).*
*5) St. Augustine, Enarr. in Ps. 44, 23; PL 36: 508.*
*6) Clement of Alexandria, Stromata, lib. VII, c. 16; PG 9: 539C.*
*7) St. Gregory of Nyssa, In Cantica Cantic., Homil. I; PG 44: 778D.*

# WORD OF LIFE

*The word makes us live.*

*The word makes us free.*

*The word guarantees happiness.*

*The word converts.*

*The word purifies us.*

*The word draws us to our specific vocations.*

*The word brings forth the hatred of the world and the sanctity of the disciple.*

*The word makes us see the truth.*

*The word brings comfort.*

*The word gives us joy.*

*The word produces works.*

*The word gives wisdom.*

*The word preserves us from human concerns.*

*The word obtains everything.*

*The word brings about union with God.*

*The word gives us hope of eternal life.*

*The word makes us one.*

*The word changes one's mentality.*

*The word makes each soul a heaven.*

**"All will hate you because of me, yet not a hair of your head will be harmed."**

**(Luke 21:17-18)**

**"All will hate you because of me, yet not a hair of your head will be harmed" (Luke 21:17-18).**

Are you a young man who has met with derision and adverse criticism because of living out your faith?

Are you a woman of faith who finds misunderstanding or even hostility in your environment?

Are you a family living in a country where, because of being Christian, you are denied rights freely given to others who think differently?

Have you, as a community of Christ, witnessed openly to him and experienced the scorn of the world?

Have you professed your faith in Jesus with your whole being and seen outright persecution spring up around you? Don't be sad or ask yourself why.

It is normal for a follower of Christ to be hated. In this world it is the destiny of a genuine Christian. Let us not deceive ourselves; authentic followers of Christ will always be hated. Jesus said so.

**"All will hate you because of me, yet not a hair of your head will be harmed."**

If you are a real Christian certainly you are a person who loves; who loves God and neighbor.

In a way hard to understand, beyond logic and reason, it often happens that hatred is returned for all the love you have given.

Such a strange response could disorient, scandalize or amaze you.

But Jesus warned you in advance: "You must not be surprised, brothers, when the world hates you . . ." because

**"All will hate you because of me, yet not a hair of your head will be harmed."**

"All will hate you . . ." All? Here these words need not be taken literally. Christians, in fact, have many friends, many brothers and sisters who share their new life, their way of thinking, their ideal. By these words Jesus most likely wants you to know that you will run into this kind of hatred everywhere, in any part of the world where the Gospel is proclaimed and seriously lived.

**"All will hate you because of me, yet not a hair of your head will be harmed."**

"All will hate you." Hatred will come. The hatred that the world now has for you is the same that it had for Christ. And, in the final analysis, it is none other than an indication of the opposition that exists between man and God.

But tell me: Don't you feel lucky to finally have a sign that you are on the right path, the road travelled by the same Teacher? Isn't this hatred a guarantee of that?

Well, then, if you are hated don't give in to sadness or fear. What you must do in these moments is rejoice and exult.

From his words you can tell this is what Jesus wants of you: "Blest shall you be when men hate you, when they ostracize you and insult you and proscribe your name as evil because of the Son of Man [that is, Jesus]. On the day they do so, rejoice and exult" (Luke 6:22).

Yes, what must dominate in your heart in that moment is joy, that joy which is the characteristic note, the uniform of true Christians in every circumstance. Moreover:

**"All will hate you because of me, yet not a hair of your head will be harmed."**

". . . not a hair of your head will be harmed." What do these words mean? By them Jesus tells us that although this hatred brings real suffering, and real difficulties you should realize that you are entirely

in the hands of God who is your Father, who knows everything about you, and will never abandon you no matter what may happen. Furthermore, if on account of this hatred you were to die, God would be with you.

Therefore you should trust in him completely. When Jesus says that not even a hair of your head will be harmed, he means to assure you that he himself will take care of every worry no matter how small, for yourself, those dear to you, and all that concerns you.

**"All will hate you because of me, yet not a hair of your head will be harmed."**

And if you are the target of hatred or violence or if you feel you are at the mercy of the powerful, what should your reaction be?

Should you consider returning violence for violence, and exchanging hatred for hatred?

Certainly not. Jesus showed you the attitude to have toward enemies: to love them and do good to them, to bless those who curse you and pray for those who mistreat you.

But Jesus doesn't want you to withdraw into yourself, or to seek refuge in the community of those who share your faith. Neither does he want you to rest content in your privileged fate: only real Christians are hated! It is not enough to be happy, even if you are. It is not enough to consider yourself "blest" even if it is true. You must counterattack by overcoming hatred with love.

Even if you, as a Christian, are harmed, enchained, or even persecuted, you must continue to testify to the world that God loves mankind. And you must do it by taking the initiative in loving.

Although the world rejects God, it has need of him and it can, you can be sure, respond to his call. However, much depends on you.

In conclusion, how can we live this new word of life? First of all, we can be happy to discover ourselves worthy of the world's hatred which is the guarantee that we are following Jesus ever more closely. And secondly, through our actions we can put love precisely where hatred originates.

CHIARA LUBICH

# EXPERIENCES

**The following are experiences that some of our readers shared with us in living the Gospel.**

## NEW EYES

I am a teacher of the Learning Disabled. The children I teach are in 7th and 8th grades and have severe learning problems. In addition to these problems all of these young people have emotional problems as a result of so much failure in their life. They don't believe in themselves and honestly think that they can't make it.

George is one of my students. He is the most severe and desparately needs many hours of one-to-one help. In addition to the problems I mentioned above George has had an intense mistrust and resistance to trying anything new. One day George and I were sitting trying to do a math lesson together. Perhaps I should say I was trying because George wanted nothing to do with what I was trying to teach him. After about fiteen to twenty minutes of this rejection I felt a wave of impatience starting to well up inside of me. I knew if I allowed this feeling to take over I would be involved in a scene that I would later regret. The word of life for the month was very exciting to me at this time. It was: "Blessed are those who have not seen but yet believe." Although I had not experienced Jesus in George at that time I knew he was there inside him. I really tried hard at that time to find unity with him in George. I found that my impatience was turning into love and patience. I began to feel happiness and joy because George, after about fifteen minutes began to respond. He turned toward me in his seat and started talking about the lesson. By the end of the period, George began smiling and he had one of the most productive days this year.

T. R.

## RECKLESS DRIVER

One Saturday afternoon on my way to Church I was in my car, following a lady who put on her blinker to turn left into her driveway. Just as she started to turn, the girl in back of me, sped up to pass both of us and hit the lady who was turning. I immediately pulled over to help and to see if anyone was hurt. My first reaction was anger towards the girl who tried to pass when there wasn't room for it. I judged that she had been reckless and I was really angry with her at that moment. When I went over to the accident, I saw that everyone was alright, but shaken up a bit. The lady who had been hit was being checked out by the neighbors and her husband and was getting a lot of attention. At that moment I looked over and saw the girl who hit her standing off to the side all by herself. Then I remembered the word of life I was trying to live that month, "Your Kingdom Come". I had been trying to live it by putting Jesus into every relationship. I realized that I had to love Jesus in her. So, I went over to her and asked her if she was alright. She said she was, but had a headache and could use some aspirin. I was able to give her some and asked if she wanted some water. I felt I had to love her to the end also, so I stayed with her. I no longer felt any anger, and the neighbors also started coming over asking her if she needed to use the phone. And when I had to give my report to the police, I felt I had to love Jesus in her by giving a very objective account of what happened. The word of life had made it possible for me to remain peaceful even in a very upsetting situation.

J.Z.

# SUMMER, 1980

"Only one thing is required." July's word of life took on a special meaning for me in this summer of 1980. The summer of 1980 was future then, and now at this writing, it is almost past. What happened to make the actual present of the 1980 summer so memorable is the purpose of this article.

Ever since the summer of 1979, I had vague intentions of trying for a grant that would take me to Connecticut on a Humanities Study Program. Throughout the school year (I teach in a high school), I kept possibilities of that grant in the background of my consciousness. When April came, I investigated procedures for application and spent two days fulfilling the requirements. The application was in the mail. Then a period of waiting with suspense filled with hope and despair ensued. May was a month that found me frequenting my mailbox with anticipation and leaving it with disappointment. Meanwhile, in the waiting time, I had made other plans for the summer, tentative on the receipt of the grant. So, regardless of the grant, I was preparing myself for a summer of enrichment. At the time, I didn't realize that I was restricting God and myself to one of two alternatives. He had another more creative plan in store for me.

Toward the end of May the grant arrived. I had been accepted and given information on expectations. One of these was the arrival date of June 28th. My round-trip plane tickets were purchased and in my hands; departure day was just two days off; suitcases were partially packed; mental and written reminders intruded themselves throughout the remaining hours. I found myself trying to keep a cork on the excited anticipation of a challenging and intellectually invigorating summer of study. The thrill of meeting and experiencing the elite persons in the program bubbled like champagne under my exterior calm preparations. Below that champagne level, deep inside my consciousness, a kind of suspense state kept the champagne excitement under control. The actual event was not a reality yet.

So two days before the long awaited departure, I kept a doctor's appointment for a yearly routine examination. For various reasons, the appointment had been cancelled and remade three times. So that the original appointment made in early June was eventually scheduled at the last moment possible before plane take off. Because of that close time element, I had almost decided to wait and make the appointment after I returned from the program of summer study. But I didn't.

That doctor's appointment developed into a tremendous gift from God. The examination indicated that immediate surgery was needed. Postponement until after the summer study did not appeal to the doctor, and the delay presented complications for me in my work as a teacher. The Lord took a creative hand in arranging my summer of 1980.

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**"Only one thing is required"**

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But the point of this story is not how he changed direction for me, but what he did about his intervention in the course of events. No retreat has ever been a greater experience of his love, and concrete influence in my life. To call the hospitalization, the surgery and all it entailed, an "ordeal," is to deny the real experience of joy and exhuberant faith that stirred my whole being in that period of absolute physical helplessness. God graced me with a startled and happy awareness of his presence through so many people who attended me in the hospital. He showered his loving concern on me in the people who visited, wrote, called, and manifested their affection in so many ways. He showed himself to me in the women who were my partners sharing the room during my hospital stay. Their families who visited, came to be other revelations of his presence. During those days in the hospital prayer became a tangible support in the form of the rosary and later, prayer became a delight that I grew to anticipate with a desire never before experienced. Words of the psalms made an impact on me. Time was insignificant. I felt completely free, God controlled every moment, and I wondered at the overwhelming manifestations he gave of himself.

Now, as I review those days in the hospital, I recognize even more the goodness of the Lord to me. I can identify with those disciples who marveled at all the Stranger had spoken on the way to Emmaus, yet only knew him as the Lord in the breaking of bread. I, for the first time, really saw and heard him as the Lord in the breaking of bread. I, for the first time, really saw and heard him and felt his presence, but didn't realize at the moment that the very experience in me was a grace. Rather, I had only felt my meanness and shortcomings in contrast to him. He ministered to me in my weakness. But weakness was the very avenue for his power to become evident. That sense of resting in him, relying on him with unquestioning trust grew each day. Only one thing was required, to listen and respond to him. Everything depended on him.

Gratitude and joy flowed out of the experience. My convalescence spent at our Motherhouse infirmary enlarged and deepened the first intense awareness of Jesus. The nurse who brought me pills, the sister who did my laundry, the aides who cleaned my room, changed my bed linens, filled my water pitcher, prepared my meals, the sisters and relatives who visited me, sent cards, and showered me with attention in so many ways, all filled me with a conscious awareness of Jesus. There was a responsiveness in me that identified Jesus no matter who the person was or what was happening. He shuffled along the hall in the shoes of the old sisters; he sat crippled with age, infirmities and weakness in the wheelchairs; he mumbled or whispered or sighed in the bedridden; he asked me the same question or told me the same story over and over in the confused and forgetful. Yes, God's blessings on me were pressed down and overflowed this summer of 1980. He stirred me to new insights and has started me on a way to responding to his goodness.

Two of my fellow religious, have urged me to share this summer of miracles by writing this article. Earlier even than this though, every

expression, whether written or oral, has resulted in expanding and confirming that new Life. Every new sharing of that summer experience calls me to continued conversion and active response. I cannot allow myself to revert to the blind and and deaf state of earlier days. He keeps reminding me to see and hear him in every present moment, and to remember that, "Only one thing is required."

Sister Joan

## BREAKFAST TOGETHER

Every morning around our house proved to be filled with rushing around and total frustration because there never seemed to be enough time to sit down as a family for breakfast. All I wanted for the family was just enough time to start the day together before everyone ran off to their respective jobs. I finally decided to do something about it and got up the next morning early to begin breakfast. It all seemed like a workable plan and precisely on schedule we all sat down to spend a little time together. It wasn't more than a few minutes when the doorbell rang. There stood a friend of mine 30 minutes earlier than she was scheduled to be there. (I babysat her little boy.) She apologized for being so early but that she needed to talk to us about something. I can remember feeling a twinge of resentment as I looked over at the breakfast table and saw all the disappointed faces. But almost at the same time I recalled the word of life, "You should love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength" and I knew if I was to love God in that way then I had to love this woman in the same way with that much strength and conviction. As soon as I realized that loving her and listening to her would be loving and listening to God, I immediately was filled with peace and joy. The word of life had given me an opportunity to be a true friend to her and to help her in her time of need. We invited her to breakfast and we all enjoyed a meaningful time.

J.A.R.

## "WHY?"

I was slowly walking around the block, alone and wanting to be alone with my thoughts.

That morning a doubt had suddenly entered my soul and started a chain of questions marks which seemed to shake my faith. I wanted to find the answers! Where was the light that only the day before was so tangible? Why had that doubt come to my mind . . . . "Why" was the magic word. It brought back to my mind another "Why:" "My God, my God, WHY have you forsaken me?"

Between my why and his why there was an abyss, yet it had been like a bell calling me back to reality: to love Jesus and converse with him, rather than contemplating my "poor me."

Something flashed back to my mind. Agnes, an old neighbor of mine, was walking in front of me. I was afraid she would see me and start talking again about, "those beautiful years" when she was a language teacher. "As usual," I thought, "she will ask me to walk with her and converse in French, so that she won't forget it." I had thought I couldn't take it that day and crossed the street. Yet my power of observation had been in motion, despite the confusion of my thoughts. I remembered having seen her shoes untied. I knew that at that time she would be going to church for a visit. I could see her climbing up the steps, falling and hurting herself.

I started running and reached her. We exchanged a few words as I was helping her with her shoes. Then she thanked me and said good-bye: no mention of the past nor the French language!

I returned home at a much faster pace than I was walking when I left. My sister was home alone cleaning the kitchen. We had had guests for lunch and there was quite a lot to do. I arrived just in time to dry the first batch of dishes she had washed. We worked for over an hour, talking and laughing about different things. It was a pleasant time together. From "death to life" . . . and not because I had solved my doubt.

L.R.

## UNCONDITIONALLY

Recently at work, and towards the end of a tiring day, a truck pulled into the yard, and the driver appeared to be in a hurry as he quickly fumbled around with a set of blueprints in a careless manner.

My associate at work walked up to him and asked him what he needed and the man told him he had spoken with someone over the telephone about some special steel straps he needed for some work he was doing on a house. My associate asked him whom he had spoken with and the man quickly snapped back a remark in crude language about how should he know who he spoke with.

When I saw what was happening, I stepped outside before tempers started flying and I asked the man what he needed. Very gruffly he tossed around the blueprint and then I started to feel anger well up in me, especially since my usual response in the past had been to treat people the way they treat me (the "old man").

Then I remembered the word of life to "love one another as I have loved you." And I also remembered how Chiara had said that the love we must have for one another is "unconditional" love.

And realizing this, I turned over the anger inside of me, and I turned it into loving Jesus in this man.

I then asked him to come inside the shop so I could have a closer look at the plans. And the feeling I began to have was a very peaceful one and with joy. It seemed that no matter how this man acted towards me, my love for Jesus in him was real and nothing else mattered. I felt a joy in my heart and I even found myself joking and laughing with the man by the time we had finished discussing the blueprint.

And after he left, my associate came up to me and said that me and the man had really "hit it off" together, even after the way he had first entered the shop.

I smiled and said "yes, I suppose we did." And inside I felt peace at having put my own feelings and defenses aside and just loved this person "unconditionally."

B.B.

# HELENA and LARRY: with a pure heart

*"It's not easy to put into words what we have lived these past three years. But we'll do our best." And in fact throughout our interview you could read on their faces the effort it cost them. No, it's not easy to express the problems, the tensions, the inner conflicts. . . . and at the same time the depth and the purity of a relationship built up between two people. This is their experience — a live, deeply personal one, which must surely say something to all those who are in this same situation.*

**Helena:** I met Larry through some mutual friends about three years ago. Since we lived close we often used to run into each other on the street. We never planned to meet and we never called each other up. But I must admit that when we did meet we used to go on talking for ages. We'd talk about anything and everything — ourselves, our lives, the meaning of reality, all the problems of the world. Larry usually started the ball rolling. Like the time he was studying a book called "Death of the Family." He argued with fierce conviction, but at the same time I felt free to express my views, too. My family was deeply Christian and ever since I was a child I had experienced love and unity in all family relationships. This was something I could share with Larry.

After we'd known each other for about two years we started going out together seriously. Since Larry was my first boyfriend, I wanted my love for him to be in harmony with the rest of my life as a Christian.

**Larry:** My experience is quite different. When I met Helena I was totally immersed in my studies. I was studying psychology and that influenced my whole vision of life. I was involved in experimenting with various alternative lifestyles . . . . lifestyles which sprang from the chaos of the psychology department at my university. Pretty soon that chaos began to penetrate me, too. I became imprisoned in a world with no meaning, a neurotic world where every desire had to be gratified immediately.

When I met Helena I realized immediately that her values were the exact opposite of mine. I was attracted by the newness of this and yet I was afraid of dragging her into my crazy world, of contaminating her with my weird ideas. For this reason I never called her up or asked her out. I didn't want to ruin her with my way of life. And yet I enjoyed being with her. I'm not saying we understood each other because — there's no denying it — we were different. But whenever I expressed my ideas or when she shared with me something of her life — at times even of her relationship with God, even though she knew I didn't believe in God — then I can truly say I experienced a kind of freedom, something I had never experienced before.

Then little by little our friendship entered a new and deeper phase. And in the months that followed this new commitment to one another we had to face up to a new problem. My psychological studies said that we should gratify our every desire and yet here was

Helena saying no to me. This was a big blow to me and it hurt me very much because I felt that we were being denied something we had a right to. I was confused and just couldn't understand it.

**Helena:** We often got to the point of breaking up. But deep down we felt the absurdity of this because we really loved one another. I wanted so much to be able to explain to Larry why I felt the way I did but this wasn't possible. The only thing I felt I could do was to be always totally in God . . . . I don't know how else to express it . . . . the way Mary was. In this way my "no" to Larry could become a "yes" to God and therefore wholly love. And I tried to show this love to Larry in every possible way. This often meant listening to him for hours on end as he dissected his ideas, worked through his conflicts, shared his difficulties. It meant accepting him just as he was without wanting him to change or trying to convert him. Every now and then the thought would flash through my mind, "This could go on for a life time — are you ready for that?" And to say yes time and again meant saying yes to God within me. I realized that God was asking me to love Larry even more deeply, with a love similar to His. And he had loved to the point of dying on the cross.

**Larry:** I had to admit one thing: everytime I had had a relationship with a girl in the past in which I had gotten everything I wanted, I felt bad about it afterwards. Now for the first time with Helena, I found that I was losing something of myself and that made me suffer. And yet despite this, I became aware that our relationship was growing stronger and that it was sincere, intimate. It was an intimacy that was different, pure and deep. I was confused. I tormented myself trying to understand it. The only thing I really understood was that I must not destroy at any cost this one and only beautiful thing that I held within my hands.

Helena's life made a deep impression on me. Through her I came

in contact with a new world which evoked all kinds of love-hate feelings in me: her family, her friends, snatches of spiritual readings we sometimes shared, the "word of life" which she often gave me, leaving me free to read it or throw it away as I chose. Instead I read everything. I even went off to buy Pope John Paul II's book, "Responsible Love" and I liked it a lot . . . . . even if it caused a terrible upheaval of all my ideas and convictions.

**Helena:** Late one evening we were still in the car talking when Larry said: "Listen I just can't stand it any longer. Do you know some priest that I can go to for confession?" But the next day everything was the same as before. He didn't even mention this to me again and yet it seemed impossible that he could have forgotten because what he had said the night before had been a real cry of anguish. But I knew I couldn't think about it. This was a new day that I had to live and I had to love Larry without expecting anything to change. It was essential for me to do this because only in this way could I bring him to a meeting with God. And I, too, was walking this road with him. I felt as though I was truly living my own conversion to God.

**Larry:** Just a few days later I met an old friend whom I hadn't seen since I had drifted away from my college friends. The first thing he asked me was, "How are things with Helena?" I knew in what sense he meant and I answered immediately, "Great, really great!" "True? Let me in on it!" I started talking and I couldn't believe it was me speaking because I told him how much I enjoyed being with Helena. But not the way he thought: that actually it was just the opposite with Helena and that I had never had such a wonderful experience. My friend said I was crazy, hurled some abusive words at me and walked off in disgust. I was left standing on the street. Then I started walking too, but I didn't know where I was going. "Was that really me? Did I say that?" And then from within I had to answer, "Yes, that was me, the real me, the real Larry, the one who had always been hidden, the Larry who was now feeling the ground tremble beneath his feet and who was beginning to doubt hard-held convictions right on the eve of his final exam."

For some reason I started thinking about St. Augustine and how he had changed his life. That very suffering caused by the unexpected

*(continued on page 27)*

# Saint Anselm—

# ARCHBISHOP OF CANTERBURY

*Saint Anselm was born in the town of Aosta, in the Italian province of Piedmont, of Lombard parents in the year 1033. As a young boy Anselm desired to devote himself to the religious life, but his father refused to give his permission and insisted on his living out in the world. He left home and wandered about France for a few years. In the end he became a monk at the famed monastery of Bec, in Normandy. An illustrious teacher. Lanfranc, was teaching there at the time, and Anselm became his pupil and successor. His reputation for learning spread throughout all of Europe. Popes and kings sought his counsel. His quiet, amicable nature succeeded often in healing many quarrels between more irascible men.*

*When the English King was ill, he sought Anselm as a confessor. Anselm acknowledged this request and travelled to England to give the last rites to William the Conqueror on his death bed. William's successor, King William II Rufus prevailed upon him to accept the Archbishopric of Canterbury in 1093.*
*Pope Clement XI declared St. Anselm Doctor of the Church in 1720, and the office that is read on his feast day tells us that his works are a pattern for all theologians.*

It was wintertime in the year 1095. In Rockingham, a suburb east of London, an icy wind was blowing; whistling through the drafty stained-glass windows, it entered the great chamber of the monastery in which Anselm of Aosta, the Archbishop of Canterbury, had assembled an unusual gathering. It included both clergy (bishops and monks) and laymen (men of the working class, barons, Anglo-Saxons, aristocrats and Norman soldiers). It was the culminating moment in his struggle with William Rufus, son of William the Conqueror, who just thirty years earlier, in 1066, had conquered Great Britain initiating the Norman dynasty by defeating the Saxon king, Harold II, at the Battle of Hastings.

The Normans who were settling in Southern Italy at about the same time were faithfully united to the pope and in the controversy over investiture they sided with those who upheld the principle according to which it is deemed the right of the pope alone to elect bishops and invest them with the insignia of their office. However, unlike them, William the Conqueror had followed the example of the German emperors, engaged in a secular battle with Rome; it

was a battle in which the controversy over investiture had a prime importance.

William Rufus was unquestionably in favor of separating the Church of England from that of Rome with a schism (as King Henry VIII would do several centuries later). Therefore, while the Catholic world was divided in two between the legitimate pope, Urban II and the anti-pope Clement III — Rufus opted for the antipope from whom he had requested and, naturally, obtained permission to appoint and dismiss English bishops at his own discretion.

This was why Anselm had taken it upon himself to convene the assembly at Rockingham. He had asked the king for permission to leave England and go to Rome in order to receive the pallium (the mantle symbolic of archepiscopal office) from the hands of the legitimate pope, Urban II. But William Rufus had, naturally, refused. Consequently, rather than yield to the wishes of the Norman dynasty as did almost all of the British bishops, Anselm appealed to the people of England, that is, to the Anglo-Saxons who were having a hard time putting up with the recent Norman rule.

Rockingham was very far from Rome and Anselm had not been there in twenty years. Direct communication between the Archbishop and the Pope was very rare indeed, although Anselm was certainly well-known there because he was so well-learned. By the year 1095, in fact, he had already written two of his best-known works, the *Monologion* and the *Proslogion* which established him as the greatest philosopher and theologian of his time. However, just being an intellectual of the highest degree does not automatically render one capable of making the right choice between a pope and an antipope — especially since there was no doctrinal difference of opinion between Urban II and Clement III.

All the same, the distance between Rockingham and Rome, and the fact that he heard only the echoes (often confused and contradictory) of the great struggle taking place on the continent between the empire and the papacy, did not arouse any hesitation in Anselm's soul. On the contrary, he settled the controversy on a doctrinal, rather than political, basis. Right there in Rockingham, before an assembly which the Norman bishops had deserted and in which he was supported only by the working class and the Anglo-Saxon barons, who represented the party defeated thirty years earlier, Anselm boldly declared his faithfulness to Pope Urban II, proclaiming — for the first time since the age of Constantine — the doctrine of the complete independence of spiritual power from temporal authority.

His action was so audacious, in fact, that it left William Rufus powerless to react, confronted as he was by the threatened revolt of the Anglo-Saxon barons against the Norman invaders. Thus, three years later, in 1098, Anselm was permitted to travel to Rome where he received the pallium from the hands of the pope.

### Leaving his father's house

Strange as it may seem, it had been William Rufus himself who had forced Anselm to accept the post of Archbishop of Canterbury, the primate of the Church of England. Anselm had not wanted the office, precisely because it was being offered to him by a representative of worldly authority.

Eadmer, the monk who wrote the most accurate and complete biography of Anselm, relates, "he wore himself almost to death in his objections, and in resisting and fighting against it."[1] However, it was all in vain for, as Eadmer adds, "he was seized, and forcibly carried rather than led into the neighboring church with hymns and rejoicings."[2]

So much reluctance to accept a task like this, was certainly not caused by the burdens connected with it, given the very grave state of affairs in which the English Church found itself. It was regarded with hostility by the Norman invaders on the one hand and considered by the Anglo-Saxon natives to be too weak in dealing with the invaders, on the other.

As we have seen, in Rockingham Anselm had clearly shown that he had no fear of those in power. His reluctance to accept the position was, rather, a result of his natural desire to apply himself to philosophical studies. But anyone who sees in this desire an inclincation to a calm and tranquil contemplative life is mistaken, because — as we shall see — for Anselm, dedicating himself to the solving of theological problems meant living in continual spiritual torment, a torment far greater than any which a more "active" life could have given him.

The intent of his life and his work was to prove, through reason, that what our faith tells us is true. It was not an easy task, but he worked at it notwithstanding the many heavy responsibilities of a temporal nature that he nonetheless had to assume.

The medieval writers who recorded the lives of the saints told of a dream which Anselm had had as a child, a dream which Eadmer also described. In it, the future saint felt that he was being brought to the dwelling place of God, who, after a friendly conversation with him, offered him "the whitest of bread." According to the medieval writers, that dream foretold the life and work of the Archbishop of Canterbury whom God deemed worthy to receive the gift of wisdom, symbolized by that purest of bread.

Whether this dream is real or legendary, it remains true that the facts confirm its intuitive value. Anselm's pious mother, Ermenberga, had entrusted him at a very early age to the instruction of the Benedictine monks. He wanted to dedicate himself at any cost to theological studies and to enter a monastery (the only place, at that time, where one could pursue such a life.) Therefore, he did not hesitate to defy the wrath of his father Gundulf, A Lombard by birth, who instead expected his son to

devote his life to the worldly concerns of his illustrious family. Gundulf applied such pressure, in fact, that the Benedictine abbot refused to admit Anselm into the order.

Eadmer wrote that the abbot was so frightened by the threats of Anselm's father that he even denied the monastic habit to the boy who, at 15 years of age, was overtaken by a serious illness and believed himself at the point of death.

His later recovery and expulsion from the monastery- as his father wished came as a great shock to Anselm. He had believed that God had already called him from this life and instead, he was forced to return to his father's house. The death of his mother added to all this: "The ship of his heart had, as it were, lost its anchor and drifted almost entirely among the waves of the world,"[3] Eadmer wrote. But Anselm, although he was not yet 20 years old, was not the type to let himself get carried away. With the determination worthy of a mature man, he abandoned his father's house, renounced his inheritance and his homeland and set out for France, alone and penniless. For three years he wandered through Burgundy and central France begging at monasteries for enough food to keep him alive. Not even one monastery took him in, and he met no one along the way who helped him.

Only in the year 1058, when Anselm was 23 years old and had decided to return North to Normandy, did he establish an intellectual friendship with the Count of Avranches, Hugh and finally with Lanfranc, prior of the monastery at Bec. Lanfranc became his teacher, but later, when Anselm proved his true worth, the situation changed and Lanfranc became Anselm's disciple.

### The years at Bec

At Bec, he was finally able to fulfill his desire of devoting himself to theological studies in a monastery, a desire which his three years of wandering had only served to intensify. In 1060 Lanfranc accepted him into the order as a monk, and one year later, he ordained him a priest. Three years later, when Lanfranc became the abbot of St. Stephen's Monastery in Caen, Herlwin, the abbot of Bec named Anselm prior of the monastery and teacher at the monastic school.

*Anselm of Aosta dreamed of the monastic life from the time he was a child, but he had to overcome many difficulties before his dream became a reality.*

This was the beginning of Anselm's years at Bec, which Eadmer described as being among his happiest. During these years his intellectual work reached its peak. In his lessons at the monastic school, Anselm adopted a teaching method which was revolutionary for those times. It was based on the assumption that young people should not be oppressed by discipline; nor should they fear their teacher, but, rather, freely discuss their opinions–even if they may be inaccurate–because it is only through discussion that one can reach the truth. His teachings foreshadowed his later works and made him famous all over Europe.

Anselm is considered to be the first true Christian philosopher of the Middle Ages. It is not that prior to his time medieval Christian thought did not boast of illustrious thinkers. But Anselm initiated the great inquiry which later provided the foundation for Scholasticism — the investigation into the "necessary reasons" for the mysteries of our faith. Anselm was the first of a new breed of theologians who did not limit themselves to interpreting the mysteries of the faith and revealed truths, showing their truth; rather, they also sought to show—through reason and reason alone—that they are necessarily true.

This does not imply a desire to shed doubt on Augustine's "credo ut intelligam" ("I believe in order that I may understand") and substituting it with "intelligo ut credam" ("I understand in order that I may believe") as Roscelin, the great dialectician, would say. On the contrary, it was Anselm's belief that if reason led one to conclusions which contradict the faith then the reasoning process was at fault, or better still, the philosopher himself was at fault because he did not know how to make honest and efficacious use of his reason.

Nor does it mean that it is impossible for reason to draw near to the mysteries of the faith and aspire to explain their validity and necessity. Rather, Anselm believed that man shows himself to be made in the image of God precisely when he demonstrates with his reason — which in itself is an expression of the divine imprint — the mysteries of the faith — such as the Incarnation, the Trinity, and the divinity of Christ — are not only comprehensible but in fact rational; and that it would be irrational, absurd and senseless to imagine that divine plans could be or could have been, anything else and that the salvation of man, for instance, could have been accomplished in any other way.

It was during these years at Bec that Anselm confronted these great theological subjects with a new spirit. One can readily understand, therefore, the torment he experienced convinced as he was that the "necessary reasons" for our faith could be found, and how he tried to draw these reasons forth from his mind and, simultaneously, from the minds of his enthusiastic pupils, at any cost.

It was in this atmosphere of exceptional intellectual fervor, just before Anselm succeeded Herlwin as abbot of Bec, that his *Monologion* and *Proslogion* came to life. Eadmer tells us that while writing the *Monologion* (itself a draft of Anselm's lessons with his pupils) "he alone spoke and argued with himself. Here, putting aside all authority of Holy Scripture, he in-

quired into and discovered by reason that God's nature is what the true faith holds it to be, and that it could not be other than it is."

### The three wax tablets

This book is one of the most beautiful ever written about God and it is an enlightening example of scholastic logic and, therefore, a complete reappraisal of the dignity of the human soul; at the conclusion of his articulate and complex metaphysical speculation, Anselm showed that our soul has been permitted to look upward, to be rational in contemplating the one and triune God, and therefore, to understand, with his reason, God's essence.

But Anslem was not happy with the *Monologion* which he considered a "verbose and pedantic work." He felt strongly drawn to the subject of divine unity. He was convinced that a single reason, one rational argument, must be found to prove the existence of a God who is one and triune as the Scriptures teach us to believe.

Lanfranc, who was the first to read the *Monologion*, encouraged Anselm in his bold, new inquiry. Its object was to state a single and decisive rational argument which, once found, would implicitly prove everything else, just as a theorem proves a corollary. This is how Anselm's *Proslogion* came to be written.

Eadmer recounts dramatically the painful genesis of this work which contains the famous, ontological proof of God's existence,a proof which has been discussed from that day up to the present by philosophers and theologians. This search for a single, necessary argument, Eadmer recounts, deprived Anselm of sleep, food and drink; it assailed him in his hours of prayer and hindered his holding the usual lessons with his pupils. In the end he began to believe that this line of thought was a temptation of the devil.

But the argument finally came forth from the depth of his reason, and, at the end of his long vigil, Anselm summarized it on three wax writing tablets which, Eadmer tells us "were destroyed twice by the devil." But Anselm succeeded in re-writing in its definitive form that which appeared in the second chapter of the *Proslogion;*the "a priori" or ontological, proof of God's existence and the rational working out of "quo magis cogitare non possit" - the concept of God as "that beyond which nothing greater can be conceived." This idea is perfectly accessible to human reason, and since God is precisely "that beyond which nothing greater can be conceived," he cannot be deprived of the attribute of existence. If he did not exist, one could conceive of something greater than he, that is to say, something which, like him, is above all and which, furthermore exists. This "something" obviously would be God. He is a "proof of himself."

*Here we see the castle of Canterbury, built in the twelfth century, as it is today. Anselm became Archbishop of Canterbury during the reign of William Rufus, who appointed him to this position in 1093*

Anselm can perhaps be accused of having had too much faith in the absolute validity of his "proof," his single and necessary argument. Gaunilo, a monk who was one of Anselm's contemporaries, was the first to refute his proof, observing that it is invalid to pass from the sphere of the ideal to that of the real, and that everything which is conceivable - for example, a perfect island in the middle of the ocean - is not necessarily real. This criticism marked the beginning of a long series of contradictory arguments among which the first place must be given to that of St.Thomas Aquinas.

But none of this detracts from the value of Anselm's intellectual effort which, at least insofar as it pertains to his spiritual journey, was of quite some use: indeed, it led from the navigation of human reason to contemplation, and from there to union with God. He achieved the mystical union with God which many others before him had also attained. But he did so through an effort which was always rigorously rational and which transcended reason, not by rejecting it but by exalting it, transforming it into contemplation.

In short, even if Anselm did not teach us how to radically and decisively *prove* God's existence through the use of reason, he did teach us to *reach God* through it, thus confirming through personal experience his great faith in the dignity of the human person.

In Anselm's other masterpiece, the *Cur Deus Homo*, which he wrote in 1098, he dealt with teachings that seemed to include even the Moslems. Some think that they are the ones whom Anselm addressed in this work. Coming from Spain where the Arabic civilization had flourished for nearly four centuries, the Moslems were then — as never before and perhaps never again — the principal interlocuters of the Christians.

### Anselm, fearless primate of England

Anselm's years at Bec passed by and with them went the peace which has contributed to the production of his greatest works. But this did not lessen his inclination toward theological speculation. In 1078, as has already been mentioned while writing the *Proslogion*, Anselm was appointed to succeed Herlwin as abbot of Bec.

The year 1078 was a decisive one for Anselm's future life. He traveled to England where he immediately became famous both for his teachings and for the energy with which he helped Lanfranc defend the rights of the English Church against the injustice of the Norman invaders. He became so famous, in fact, that in 1093 William Rufus was forced to give in to the pressure from the faithful and name him successor of Lanfranc, who had died in 1089. However, he soon regretted the appointment when Anselm proclaimed the doctrine of the independence of spiritual power from temporal authority.

It was at the height of his fame that he arrived in Rome in 1098 to be invested by Pope Urban II.The pope did not only recognize him as primate of England, but also wanted him to function as the principal spokesman for traditional doctrine at the Council of Bari, which had been convened in order to seek reunion with the Eastern Church.

It was during this very Council in Capua that Anselm completed the *Cur Deus Homo* in which he attempted to explain rationally why God became man in order to redeem him.

In this work, Anselm spoke with a man named Boso - a real character modeled on one of Anselm's most brilliant students at Bec, but one who seemed to represent a Moslem. He was a man who believed in one God, the creator, but denied the Incarnation because he deemed it unsuitable (and therefore irrational) for the divine majesty to lower itself to the point of taking on a human nature. Anselm sought to show that since man,a finite creature, sinned against God who is infinite, only a being who possessed both of these natures - that is to say a God-man - could redeem humankind.

God could not simply pardon mankind because they had offended justice, that is to say, God himself. Nor could he redeem the human race through the sacrifice of another person, or of an angel, without violating the truth. Be it man or angel, neither could be capable of rendering to God that "something more" which man had taken away from him by sinning. Finally, God could not not save man, because the whole object of his creation is eternal happiness, the completion of that "celestial city" which the defection of the fallen angels had rendered imperfect.

Saying that God "couldn't" is not meant to imply that Anselm attributed to God a kind of necessity from which he could not escape. This necessity was none other than his own free will with which he had freely formulated plans, plans which he wanted to see fulfilled — so much so that he did not hesitate to become a man and, as a man, to face the passion and death in order to fulfill these plans.

### Returning from his last exile

When Anselm wrote the *Cur Deus Homo* he was already old and tired, This, however, does not show through in his work, written with youthful clarity, nor can this be noted in the vigor with which he carried out, as it was, the struggle with William Rufus' successor, Henry I in the year 1100.

In 1103, Henry persuaded Anselm to return to Rome to obtain an audience with the new pope, Paschal II. The stated motive for this trip was to resolve, once and for all, the questions under discussion — citing the decree of the Council of Bari, Anselm had refused to take an oath of allegiance to the new king. In reality, Henry just wanted to get rid of Anselm, thus when Anselm's mission with the pope was completed and he returned to Normandy, ready to head for England, the king forbade him to return to Canterbury.

Anselm endured a second exile which lasted three years. This time he was no longer the poor wanderer he had been fifty years before; this time the most famous monasteries

*Upon returning from Rome, Anselm was forced into exile for the second time in his life.*

vied for his lessons while from all over he received messages supporting his stand in the struggle with the King of England.

In the end, there was such a reaction in Europe against Henry's opposition to such a famous theologian's return to his archdiocese that the whole battle of the Norman kings of Great Britain to dominate the Church of England was compromised. Abandoned by the very bishops which he himself had invested, Henry took back every demand in 1106 and reinstated the Church's possessions and privileges. The following year, the Council of London ratified Anselm's victory and he returned to Canterbury triumphantly, welcomed by the faithful and by the king himself.

Two years later when he was more than seventy five years old Anselm of Aosta, the Archbishop of Canterbury died. On his deathbed he spoke these words which, according to St. Luke's Gospel, Jesus addressed to his disciples on the night before his passion: "You will eat and drink at my table in my kingdom . . ." (Lk. 22:30) They were reminiscent of his childhood dream in which - as Eadmer told us - God had offered him the whitest of bread from his table.

Fifty years later another saint, Thomas a Becket by name, requested of Rome that Anselm be canonized. He did this shortly before he was slain at the altar of the cathedral in Canterbury by the assassins of King Henry II. ●

*1) Eadmer, The Life of St. Anselm Archbishop of Canterbury, edited by R.W. Southern, p. 65. Copyright 1962 by R.W. Southern. Reprinted by permission of Thomas Nelson & Sons, Ltd.*
*2) Ibid.*
*3) Eadmer, The Life of St. Anselm Archbishop of Canterbury, p. 6.*
*4) Eadmer, The Life of St. Anselm Archbishop of Canterbury, p. 29.*

'Find the door to your
heart,
and you will find the
door
to the Kingdom of Heaven.'

*SAINT JOHN CHRYSOSTOM*

# summer work camps— rags and human relations

*Summer work camps are sponsored every year by members of the Gen Movement as part of their program to raise money for the project known as "Operation Africa."*

*"Everything was brought back to the collection center at the camp base. They may be only rags, but for us they represent something more."*

Two thousand young people coming from many different social and ideological backgrounds were the participants and animators of thirty-two summer work camps, which were organized by the Gen Movement in Southern Italy.

Looking back a moment, in 1969 some of the young people of the Movement met with a few representatives of the Bangwa tribe in West Cameroon. In this way the program known as "Operation Africa" came to life, especially in Europe. It's goal was to offer these people the means necessary for reaching a complete development. The Gen and their friends got busy immediately with different projects to answer this "debt" toward that continent which has been so exploited.

After several years, the Gen in Southern Italy got the idea of concentrating this work into a specific part of the year, combining all their forces, and choosing from among the many activities the one that showed the greatest number of positive characteristics. The answer was — the work camp.

The first one originated at Andria, in the province of Bari, and attracted hundreds of young people from that area. They worked day after day gathering old papers and rags, which they then sold in order to meet the commitment they had taken.

However, this was not the fundamental characteristic of the experience. Many other movements and associations had already sponsored this kind of activity. The newness of these work camps was found in the desire to use them as an opportunity for building new kinds of interpersonal relationships among all the participants. The aim was to offer those young people who so desired, the possibiltiy of experimenting, during those days of living together the law of mutual love given to us by Jesus.

Thus, before anything else, the work camps became an experience that was both individual and collective. It consisted in establishing a dialogue with the young people who participated, and with different groups, and building up a relationship with the people who were approached for the collection.

# A DAY AT THE CAMP

9:30 A.M. In the room set aside for the meeting place of the participants of the camp, the first young people arrived. It was a joy to meet.

We chose the sentence of the Gospel for the day. And right from the beginning a feeling of family among all was created; this we expressed concretely by being attentive to the difficulties and the desires of others, trying to be open to those around us, beginning with the little things.

9:45 - We divided ourselves into groups to filter through various zones of the city. We knocked on every door, explaining the motive which animated the participants of the operation and asking a contribution in the form of paper and rags. In this give-and-take each one of us discovered that true love is never sentimentalism.

Other friends of ours were at the collection center to receive and arrange the things; they were rags, yes, but for us they represented something more.

1:00 - Lunch time was one of the most important moments of the day to reinforce even more the sense of real family that we were building together; we shared sandwiches, beverages and sweets. I can't forget the remark of a friend, "It seems impossible to me that here we have a contest to see how much we can give to others. I've been on many trips with friends, but something like this never happened to me!"

4:00 P.M. After relaxing or playing games for a while, we returned to work. We realized that many things were arriving and this stimulated us to go ahead.

6:00 P.M. We returned to the camp base to meet together and to tell the experiences of the day. Even if we were tired, we were really happy. Everyone wanted to recount his own story, of the great number of episodes that had occurred.

7:00P.M. - We went to Mass to thank God for everything he had given us and the strength to live the day. Many of the young people were moved; several had not been to church for some time. In this sharing among young people united in his love, we had the impression that we were experimenting what society could be like, if all tried to live the Gospel.

Francesca Scauda

Slowly the idea grew to repeat this experience every year in all the cities and towns where a necessity or a concrete possibility had been seen.

"Operation Africa" became for everyone the symbol of a vaster operation that had to be carried out wherever necessary. As the years passed the camps multiplied so rapidly that often it became difficult to satisfy all the requests. Everything was planned at the camp location together with the young people there. The commitment became not only to help the Bangwa, but also to meet the more pressing local needs as they arose. There were many examples: alienation of the elderly, camps of Vietnamese refugees, drug addicts, charitable projects . . . Some of the young people that the Gen approached were disillusioned by life, others were on the fringes of society. They were invited to try out this camp experience, and for many it was the beginning of believing in mankind and in life itself. As the camp came to an end, one girl expressed her feelings in this way, "I wish the camp would never finish. Here I discovered what real friendship is."

*Here we see the collection center at the camp base. Many of the young people who participated in the summer work camps knew nothing of the life of the Gospel which the Gen try to live. These camps became the opportunity for them to experiment the law of mutual love which Jesus taught us.*

*Overcoming, at times, unexpected difficulties, the camps began their work. "We realized that the things that were coming in were more than we had hoped for, and that was a push for us to go ahead."*

*Some of the young men loading a pick-up truck with sacks of rags and paper that they have collected from the people in the town. This activity became an experience which required the personal commitment of each one involved, and, at the same time, it was a collective experience.*

# A SENSE OF RESPONSIBILITY

In several small inland towns, the period of the work camp represented an important event. The people who live there are usually completely absorbed in resolving their numerous and complicated local problems. The work camp opens their horizons to the world and to others' problems. These regions seem without hope for development and their resources are being constantly depleted by emigration and unemployment. Someone participating in a work camp in one of these areas could ask him or herself what significance an initiative of this kind could have. From a social and economic point of view, it would not seem that the problems found here were very different from the ones of those they wanted to help. But any doubt faded when the spirit that animated the participants of the camp penetrated, and spread among the inhabitants of the most impoverished areas, who opened their homes and hearts to this universal solidarity. They revealed a dignity too often ignored and a generosity that even poverty could not diminish. And the work camps became occasions for meeting, an opportunity to establish relationships which expressed a sense of universal brotherhood. One could say that the difficulties endured by different peoples, even though they may differ in intensity and type, contribute to confirm the conviction that humanity, especially that part of it which suffers, is truly one family.

**Pasquale Ferrara**

For many others the work camp became the opportunity for them to discover the Church; many participants had never had any religious faith before. Daily Mass celebrated after a day of working together was one of the most meaningful and beautiful moments of the day. Everyone was free to participate or not, as he or she wished, but almost always on the last day there was a great celebration with everyone gathered around Jesus in the Eucharist. One boy said, "For years I no longer went to Church nor did I feel the need to receive the Eucharist, but in these days spent together with you, I once again felt the need of receiving Jesus."

Each camp assumed a particular characteristic according to where it was located. Besides the collection of rags and newspapers, other endeavors such as raffles, book shows, bake sales, and art exhibits were held. But the thing that united everyone was remembering each day, before leaving for the streets of the town or city, that every encounter was an opportunity to put evangelical love into practice — to love your friend burdened with an excessive load of rags, to love that woman who slammed the door in your face.

# WITH THE PEOPLE

"Before we left yesterday morning we said that we were not so interested in distributing quantities of bags and gathering heaps of things. What was important to us, and the reason for which we were there, was to succeed in giving all of ourselves to everyone. I'll tell you two incidents. Near the edge of the city I entered one house, the appearance of which disclosed the poverty of its inhabitants. I knocked at the first door which was opened by a white-haired woman, elderly and bent. I greeted her and offered her a flyer and a yellow bag. I explained how she was to leave papers and rags on the street on a certain day. She looked at me attentively and begged me to speak a little louder because she was hard of hearing. She said that she had some newspapers in the attic and she wanted at all costs to show them to me. I climbed with her up the shaky, wooden stairway, and under a skylight without any glass I saw a bunch of parish bulletins, yellowed with age and lightly covered with mold. Judging at a glance they couldn't have been more than four or five pounds which, multiplied by fifty lire, would give us one hundred lire (altogether about twelve cents) . . . not very much. The woman began to tell me about her life; her husband was dead and her children had gone away. As she continued I began to become impatient. "I was wasting so much time for 4 pounds of paper!" I said to myself. But that final statement we had shared before starting our day's work returned to my mind, "Everything for everyone." And so I stayed to listen for an hour. When it was time to go the old woman, with tears in her eyes, said to me, "I haven't spoken to anyone in five years." For me that meant everything.

"The second episode happened in a zone that was a little more affluent. I knocked at a door and from behind it a voice asked who I was. I explained but was sent away rudely. I climbed to the floor above and was sent away again. The same thing continued to happen until I got to the fifth floor. There a man opened his door and welcomed me. I explained everything to him and then suggested that he might like to give the bags to the other tenants who had refused to see me. He became enthusiastic and offered to knock on all the doors of the apartment house. In the end everyone in the building wanted to collaborate. Among these people one was the owner of a printing establishment and promised to give me a great quantity of valuable paper. And to think that on the third floor, after six people had sent me away without even opening their doors, I had wanted to turn back . . ."

M.Z.

But the young people can speak for themselves. "When we arrived we were met by a cold and unfriendly situation. The young people who were supposed to be there with us had dispersed. The facilities which were supposed to be ready to house us were unexpectedly unavailable. We found ourselves alone in the large central square of the town munching on sandwiches. We felt like crying, like taking those few things we had gathered and returning home. Then we looked at one another. We knew that we couldn't stop at the first difficulty. We had to go ahead. Suffering, when it is shared, can be overcome. United, we entered a church and prayed that Jesus would enable us to love those people. Later we began to give out flyers. We gathered the young people of the town who were supposed to work with us and gave them courage, reviewing the program with them. Many were struck by our courage, by the faith we had in human beings in spite of everything. With the help of a few adults, we found new facilities and we could start. They had told us that the people of that town were inhospitable, but we found out that this wasn't true. It was beautiful to see the enthusiasm of the young people there. So much so that at the moment of our departure they were not about to stop working, for in their hearts something new had been born. We had gathered more than a million lire (about $1200.00); it was hard for the others to believe it. As we were leaving at the station, after we had exchanged addresses, one of them seemed to say with his wide, smiling eyes, "Now I know that also here in these isolated valleys, the revolution brought by Jesus one day will become a reality."

Pasquale Lubrano

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# The young and the Gospel

My grandmother had a lung problem. She had a hard time breathing. At one point she needed an oxygen tank to help her out. She could not walk very much, so she stayed in her bed most of the time. Out of love for her, I would always attend to her needs; after school I would go to her room, talk to her and keep her company.

Recently my grandmother died. When I heard this news, I was very sad and upset — the natural feeling for anyone when they get this kind of news. But after a while, I realized that I had to change this feeling because a Gen would accept death in a different way. So I did. I accepted my grandma's death as a beautiful thing — as the beginning of a new life with God. After I realized this, I had a lot of peace in me for I knew that my grandmother was at rest with God. Shortly before she had died, I had asked her if her suitcase was full of acts of love for her trip to heaven. She nodded a yes to me with a smile. That last moment with her was so beautiful. She told me that at that present moment all she wanted was God's will for her. After our little talk, she fell into a coma until the next evening when she peacefully closed her eyes. My grandmother's death showed me how important it really is to live in the present moment, loving all the way to the end and to offer all our sufferings to the eternal Father.

Maria

Sometimes at school our class doesn't listen to this teacher. She doesn't have good control over the class so everybody goofs off. She is nice but everyone talks about her and they say she's stupid. One time some kids were talking about her, and they asked me if I thought that she was stupid. I said no and they were surprised. In her class, it was very hard for her to teach. I knew I had to love her so I didn't talk and I tried to be quiet, and then, eventually everyone was quiet.

Lise

Once there was this girl who always seemed to be mad at me and every time I used to say hello she would begin saying nasty things and make faces at me. Then she graduated and went to the high school next to our school. I continued to see her every day and though she still treated me as she did before, I really tried to love her by saying 'hello' or asking how she was. It was really difficult for me but I remembered I had to keep loving no matter what. My friends told me that I was a fool to keep talking to her, but I didn't care because I wanted to love Jesus in her.

Then one day I saw her and gave her a big hello but she began to say nasty things. At this point I was going to give up and even answer her back, but I remembered that I have to love my enemies and it was my real chance to love her extra hard. A few days ago I saw her and I didn't want to say hello because I was about to give up and it seemed useless. But I remembered I had to love Jesus in her "up to the end," as in the word of life, even though she thinks of me as her enemy. So I said, "Hi!" and to my surprise she began talking to me. It was the hundredfold because I think she really felt my love for her.

Maryanne

One day in school, while it was recess time, my friends and I asked our teacher if we could stay inside to put up some decorations. He said we could.

While we were putting up our decorations, some girls started fooling around, and not really working or helping. Another Gen and I were among the girls working. After much fooling around, we decided to try to keep Jesus in our midst so that they might see our love and unity, and that they could love too. After a while they seemed to sense our love towards them, and for one another. They seemed to calm down too, and began to help more. So that was like the hundredfold for us.

Marijo

*(continued from page 15)*

situation I had to confront had filled me with doubts, uncertainties, anguish, but it had also helped me grow a lot. It had more or less forced me to give my life a new and richer meaning. How, then, could I keep on denying the existence of this God Helena believed in so deeply?

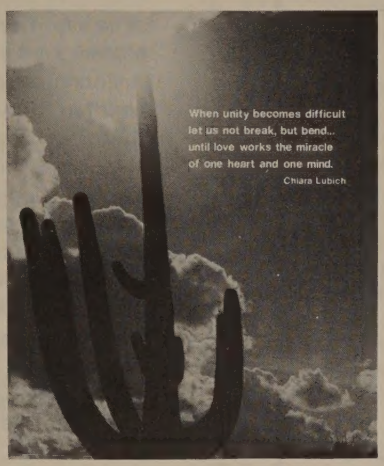
In the days that followed I went to see a priest and before I started off on my long confession I said to him, "Listen, I'm afraid. I'm full of doubts. I don't want to do this just because of Helena." And he answered, "Don't worry. It wasn't a mere chance that you met Helena . . . " And he started to tell me about God who is love and about God's love for me. They weren't just words. It was my first meeting with Him.

Helena: From that moment on our relationship grew and gradually opened up to others, to their problems. We felt that God had revealed a little of his plan for our life together and we wanted to follow that plan and not ruin it. So when we fail or when we're a bit down, we try to get up, start all over again and love one another with a deeper love.

Larry: The most extraordinary thing that happened with me was that my meeting with God gave meaning to my whole life. I can't say that I have found the answer to everything yet, but I have found a meaning behind everything. I know I'm still only at the beginning, but I have taken the first step. I feel that in finding God I've found myself, whole and complete, body and soul. Recently Helena and I went to a meeting for young people who want to live their engagement in a Christian way. There I understood something which was very important to me: that this is a time in our life when we are like carpenter's apprentices with Jesus as our teacher. He is teaching us how to build, piece by piece, the cross which we will then carry together when we are married. And it's beautiful working with Him. ●

# Focolare posters

Two new color posters and two black and white (all four 15" x 18")are now available at all the Focolare Centers, or can be ordered by mail from: Focolare Movement, P.O Box 496, New York, N.Y. 10021.


When unity becomes difficult
let us not break, but bend...
until love works the miracle
of one heart and one mind.
Chiara Lubich

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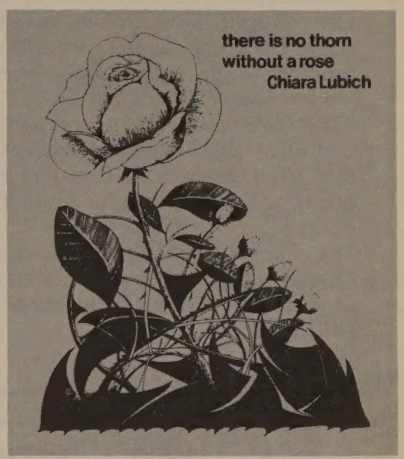


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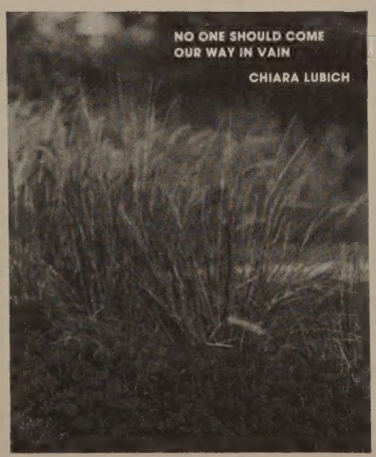


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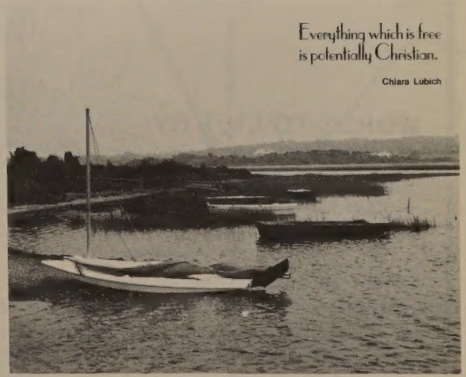


FMPbw3

**Price: $2.00/color — $1.50/black and white**

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## THE MAIN TALKS OF THE 1980 MARIAPOLIS

### Chiara Lubich

### WHEN OUR LOVE IS CHARITY

At the beginning of 1980 John Paul II addressed the following words to some members of the Focolare Movement.

"Charity, love comes first of all from God and returns to him, 'God is Love,' says St. John. . . . and also, 'How can anyone who does not love his brother, whom he has seen, love God, whom he has not seen?' (1Jn. 4:20).

"The Christian vocation, and particularly the spirituality of the Focolare Movement, demands that this truth concerning God and man be put into practice. I encourage you to go deeply into it and live it. . . ."

The Focolare Movement is — as its foundress Chiara Lubich states — a concrete experience of Charity. In this book she speaks about this experience.

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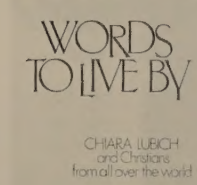


### WORDS TO LIVE BY

### Chiara Lubich and Christians from all over the world.

Chiara Lubich is one of those people who have taken the Gospel seriously, discovered the life that is in it, and wished to share it with others. This is the reason why, for over thirty years, the members of the Focolare Movement have chosen a sentence of the Gospel each month and, day after day, have tried to put it into practice.

Now, millions of copies of the "Word of Life" and its commentary are distributed each month and it is lived throughout the whole world, for the Word of God is dynamic and communicative by its very nature. When it is lived, it changes people and transforms the universe.

This is what this book would like to show. It has been written during the course of a whole year. It is drawn straight from life.

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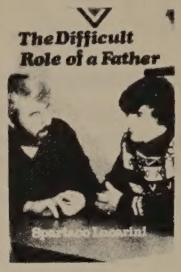
## family education




### Spartaco Lucarini
### THE DIFFICULT ROLE OF A FATHER

A brief, wise book on learning the art that has eluded so many fathers, who have not been able to maintain open and trusting relationships with their children during the teenage years. The author, journalist Spartaco Lucarini, himself a father of five, bases his book on the experience of many fathers, along with the experience of their sons and daughters. He vividly portrays the tragic dead ends into which many fathers stray by either becoming authoritarian or physically and emotionally absent and uninvolved. He offers the reader a clear alternative, however, by showing a way of succeeding as a father. The book — which offers a role to the parent without a role — also discusses discipline and sex education.

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### Anne Marie Zanzucchi
### THE DIFFICULT ROLE OF A MOTHER

This book is based on the down-to-earth experiences of a mother of five, who sees the mother's role as the round-the-clock educator of her children. Every mother can relate to the practical solutions she finds for everyday situations — solutions that always begin with transforming her own attitude into one of love. Her practical, yet penetrating approach to the problems of family life will both reassure and inspire the mother of today.

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### Anne Marie Zanzucchi
### MY CHILD AND GOD, RELIGIOUS EDUCATION IN THE FAMILY

The method of religious education explored in this book is rooted in reality — in the experience of the author and a group of parents whom she interviewed. They speak honestly and freely about the difficulties and the successes they have encountered in introducing their children to God, to prayer, to Jesus, to Mary, to Scripture, to examination of conscience, to the sacraments, to suffering and to death. The goal of this method is to contribute to the formation of a human being who believes in the love of God and who has learned to love.

Paper $2.25

# What is the Focolare Movement?

## THE BEGINNINGS

The Focolare Movement began in 1943, in Italy. Chiara Lubich, th a small group of girls, realized in the midst of the total struction of World War II, that God is the only one worth ing for. Hence they began to place the Gospel in the center of eir lives. The testament of Jesus became their Ideal: "That all ay be one . . . that the world may know that you have sent me, d that you have loved them as you have loved me . . . " (Jn.17: ). The life lived by these first girls, the spiritual way they spon-neously followed, gave rise to a form of spirituality proper to the colare Movement. It represents a powerful means of introducing e Gospel into modern life.

## WHO ARE THE FOCOLARINI

The name "Focolarini" takes its origin from the Italian word re" and suggests the idea of "carriers of fire."

Single men and women live in separate communities called colare Centers. Their principal aim is to achieve unity among emselves through mutual charity practiced twenty-four hours a y. They follow the evangelical counsels of poverty, chastity, d obedience. They work as other lay men and women in regular os and professions.

Some married persons, even though continuing to live in their nilies, participate fully in the life of either the men's or women's colare Centers in their common effort to achieve this same ity. They are called "Married Focolarini."

## THE VOLUNTEERS

The Volunteers, who are also called the "Volunteers of God," ould like to transform all human realities according to the Gospel irit. For this reason they remain in their jobs and in their pro-ssions in order to vivify them with this spirit.

Their aim is to help form a society made of men and women no are made "new" by the Gospel message and who can then ing new life to all fields of human activity (education, business, c.). This results in new social relationships which, in turn, lead the realization of new structures of society.

## THE LARGEST MEMBERSHIP

The largest membership of the Movement is made up of men, omen, and young people of all social conditions who are free of y formal ties with it. Their bond of unity stems from their free d willing acceptance of its spirit. They keep in touch with the ovement and with one another through large or small gatherings, blications, correspondence, and personal contact.

People with other commitments, even those bound to religious titutions, can form part of the Movement too because the ovement exists wherever its spirit is lived. People of non-Chris-n religions are also counted among the Movement's friends. so those who owe no allegiance to any faith are often attracted one or another of the Movement's aspects.

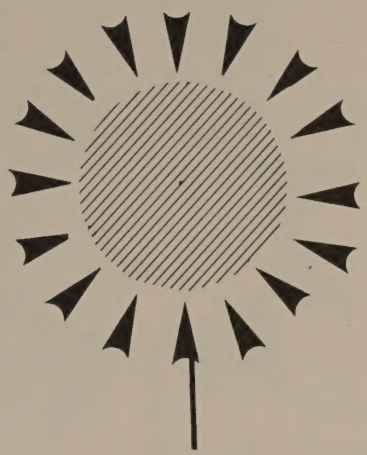
## GEN

The new generations of the Focolare Movement form another ovement or, better, three movements: the Gen 2, the Gen 3 and Gen 4 Movements, divided according to their various age oups. "Gen" stands for new generation.

Thousands of young people all over the world have been attrac-l by the spirituality of unity. Their number continues to grow.

At the core of this large group of youth, are Gen who have mmitted themselves to living the Gospel message of love. The n use all possible means to share with other youth the conviction ey have that the Gospel is the answer to every question and the otive for everything they do.

# Two magazines made for Gen...



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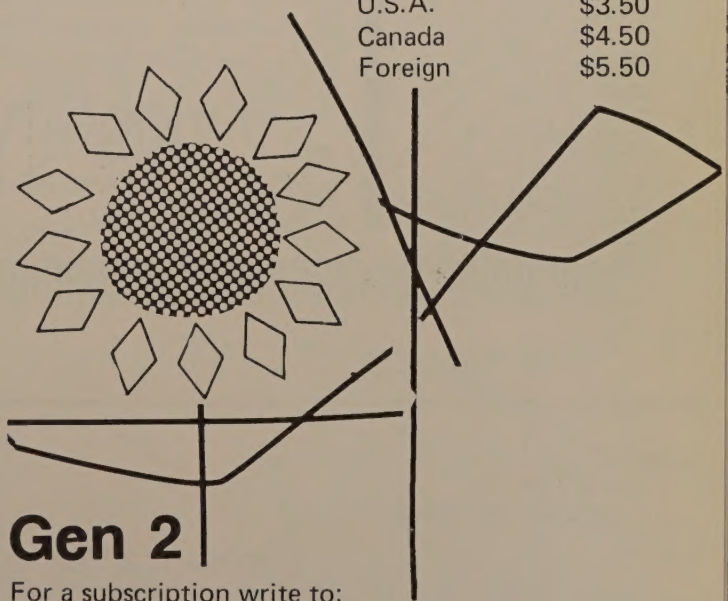

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